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(2) A Crisis in Thinking and The Way Out

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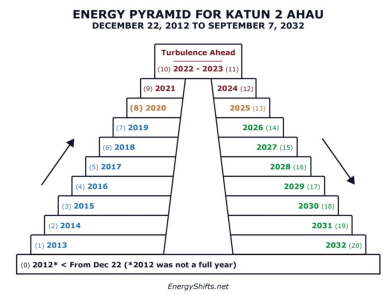
**Crossroads Crises in Perspective – Part 2:
The Greatest Trek: A Crisis in Thinking and The Way Out**

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The view from the Global South: Looking from the outside in. This series of essays is based on readings of reports, articles, and presentations that are in the public domain, with

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provided references. The content contains futurology based on cycle science and the mystical sciences. Readers are encouraged to approach the text with critical, yet open minds.

**

Introduction

In times of transition, there are many shadows dancing on the walls, mirages shimmering on the horizon, and apparitions appearing out of the dark. *Navigating the Greatest Shift* not only requires out-of-the-box thinking but also a willingness to embrace diverse perspectives, even those that may challenge one's beliefs. While everyone grapples with blind spots in one way or another, many people are in possession of essential *partial truths*, or parts of the essential truth.

We are all products of our environments, and for most individuals, their thoughts are constrained by the boundaries of their professional and social associations and commitments. Additionally, nearly all intellectuals are members of echo chambers or silos that shape or influence their thinking. Consequently, there are only a handful of truly independent analysts out there.

Viewing our individual thinking through the lens that it is inherently restricted by the widespread human inclination toward collective thought, we may gain an understanding of the importance of breaking free from our group-oriented thought silos.

To transcend the *black and white thinking* prevalent in both the mainstream and alternative media, *Shift Navigators* cannot afford to *throw the baby out with the bathwater* and *miss the forest for the trees*. Their task is to identify and draw on valuable aspects of truth wherever it may be found. The diverse fragments and components of truth must be integrated into a foundational framework of understanding that uniquely addresses the challenges of our *extraordinary transition times*.

Quoting or referencing specific sources or resources should not be construed as an endorsement of the entire worldviews of the individuals mentioned, especially for a *Shift Navigator*. It also does not suggest that all content from a referenced resource, apart from the cited portions, is necessarily relevant to the ongoing discussion, which, in the context of this series of essays, focuses further on [Navigating the Greatest Shift in 26,000 Years](#).

Escaping the confines of collective thought requires adopting an open-minded perspective and engaging in objective analysis. However, numerous individuals encounter difficulties due to a tendency towards binary thinking. Frequently, they dismiss or overlook information linked to *the other side*. Only a limited number of people possess the inclination or *fortitude* to venture beyond the boundaries of socially-oriented thought-chambers, driven by a perceived safety in numbers and a sense of community.

A Way Forward

The oblique rays of the sun still illuminate the glory of the passing epoch. But the light is fading, and in the deepening shadows it becomes more and more difficult to see clearly and to orient ourselves safely in the confusions of the twilight (*Pitirim A. Sorokin, Social and Cultural Dynamics, 1937*).¹

In theory, all the crises in the world could be solved through improved thinking. An effective antidote to a crisis in *collective thinking* is to elevate one's *personal thinking* to higher levels of autonomy, enabling a detachment from the social and cultural spheres that constantly shape our thinking.

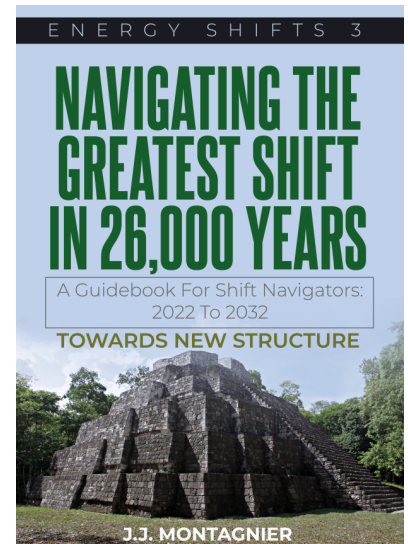
The discernible trend of a gradual dimming and darkening of human consciousness has become particularly apparent since 2020, as evidenced by the behaviour and conduct of a substantial number of individuals in response to current events. The dark side of humanity is increasingly being revealed. Nonetheless, there are also *cyclic reasons* contributing to this *collective regression*, as outlined further below.



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The *remnant* has, theoretically, never consisted of a majority. While the majority may unknowingly undergo devolution along with the mainstream's *inner decline*, those who consider themselves as part of the *prospective remnant* will carve out their own path. They will choose to *purposefully evolve* independently. In the process, they will transform into self-guiding, autonomous beings, as *The Hero's Journey* has always been a distinctly personal one.

Energy Shifts Recapped

For new readers, the following summary and update provides insight into the cyclic context currently shaping our world; however, *regular readers can skip this segment*.

As of 2023, we are approaching the end of the current 26,000-year *Precessional Cycle*, expected to conclude between 2027 and 2032. Presently, we find ourselves in the midst of a 19.7-year age, spanning from 2012 to 2032, characterised by strong polarising influences on human consciousness. This dynamic sheds light on the binary thinking within societies in recent years, as further explored in [The Rise and Fall of Polarization](#) and [Preparing for The Hero's Journey](#).

ENERGY PYRAMID FOR KATUN 2 AHAU DECEMBER 22, 2012 TO SEPTEMBER 7, 2032

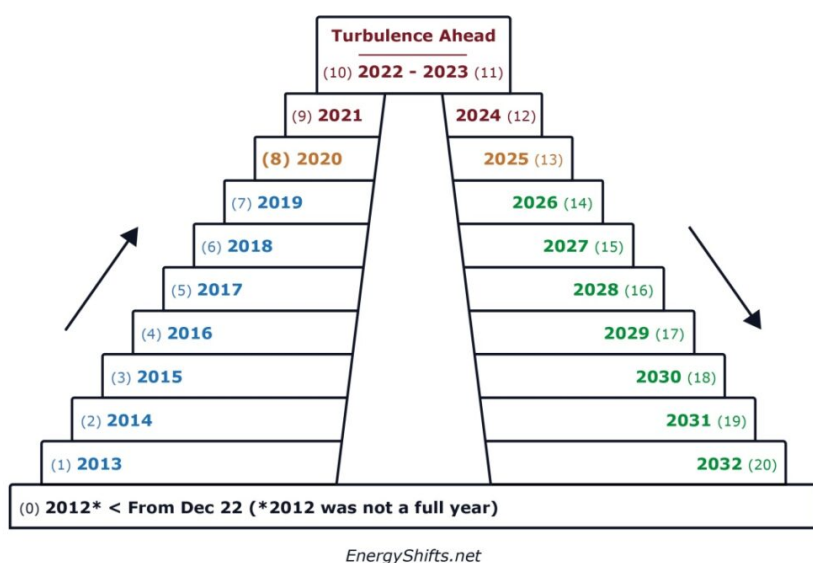


Fig.1: Katun Pyramid 2012 To 2032

The intensified turbulence that began in 2020 is expected to endure until the beginning of 2026, given the current peak of polarisation. Notably, the years 2022 and 2023 have the highest levels of polarity (see Fig. 1).

In 2023, a significant *half-Katun shift* occurred, and the surge in polarisation and darkness observed in the 4th quarter of 2023 can be attributed to this phenomenon, considering the inherent volatility of all peak-energy years in *the Katun pyramid*.

The latter half of the 7-year period spanning from 2020 to 2026 may prove to be even more *formidable* than the first half due to the approaching mid-point of the underlying *Dark Rift Transit* in 2027. Typically, under normal circumstances, polarising energies would have been on a declining trajectory post-2026.

Since 2020, the world has navigated from one crisis to another, with the resolution of one crisis often coinciding with the emergence of a new one. Beyond 2027, marking the *Precessional shift point* and the *Dark Rift mid-point*, we will be heading towards the year 2032, entering a phase characterised as the most spiritual and potentially most capricious 19.7-year Katun (cf. [The Cyclic Reordering of Civilizations](#)).

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MAYA & YUGA CYCLES SIDE BY SIDE

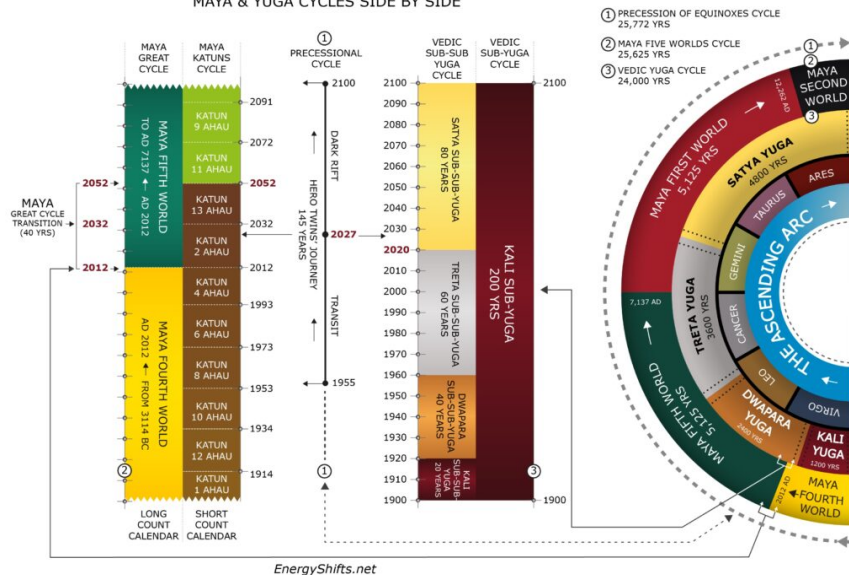


Fig. 2: Precessional, Maya & Yuga Cycles (click to enlarge)

A prognosis of our current position within the context of several shifting cycles suggests that the world is entering a period of sustained volatility. This extended volatility is attributed to *The Greatest Shift*, an immensely significant phenomenon characterised by multiple consecutive energy shifts. Noteworthy years such as 1998, 2000, 2012, 2020, 2023, 2027, 2032, 2042 and 2052 mark major *energy-shift* years, all encompassed within the overall *Greatest Shift* (years *in italics* have been discussed in previous chapters).

The 3-year COVID crisis that commenced in 2020 was succeeded by the Russo-Ukrainian conflict in 2022. Following closely, a significant conflict erupted in the Middle East starting on October 7, 2023. These events can be interpreted as *signs of the times*. Notably, both a conflict in Eastern Europe as well as one in the Middle East are mentioned in important prophecies that deal with the *End Times*.

Shift Navigators must grasp the magnitude of *The Greatest Shift*, recognising it as a prolonged transition journey spanning decades – a relay marathon toward a better world. Symbolically, the baton must be passed from navigator to navigator, implying that not all *prospective members of the remnant* will necessarily be part of the actual *future remnant*. Presently, *the remnant* comprises each individual actively contributing to an evolved *post-transition New World*.

Eschewing Bread and Circuses

On a more practical level, the general decline in human thinking is, in part, fuelled by the biggest mass addiction² ever to impact the human race, a phenomenon that, as of now, has not been fully recognised.

Smartphones and online addictions *usurp* the amount of time that individuals would typically allocate to thoughtful studying, contemplation, and careful consideration of important issues. Additionally, digital technologies and platforms also *amplify* binary thinking and partisanship, contributing to the social problems currently prevalent in the world.

Given these circumstances, critical thought may not be embraced by everyone. However, the more *exceptional* present-day individuals prioritise their inner development and thinking amidst numerous external distractions, the greater the likelihood that highly inspired and enlightened souls will eventually be counted among the *future remnant*.

Working With the Energy of the Age

Since contradictions and discrepancies are more conspicuous than usual due to the polarised energy of the age, adept *Shift Navigators* can leverage this phenomenon positively. Identifying contradictions and generalisations stemming from collective thinking highlights *blind spots*, necessitating individual critical reasoning. Weighing up discrepancies can disintegrate chimeras and false constructs, bringing *Shift Navigators* closer to *Paths of Truth*.

2012 (3) As Above So Below (3) Blind

Spots (2) Centralization (2) **Collection**

1 (7) Collection 3 (8)

Collection 4 (5)

Consciousness (7)

Cycles of Time (4) Darkness

Before Dawn (3) Dark Night of the Soul (2)

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Naturally, such a journey requires *autonomous thought*, a quality that must be cultivated and developed personally. *Great Transitions* are notorious for being disorienting and *tumultuous*, especially for collectives. Yet, when generalisations and contradictions are meticulously assessed on an independent level, illusions are shed, and mirages fade away, revealing *new horizons with clearer outlines*.

How Things Are Defined

The following segments discuss some of the generalisations and contradictions that are reflective of centralised perspectives when it comes to speaking of *global crises*. It should become evident to the reader that each matter *perceived* as a crisis by the mainstream warrants careful consideration by individuals. This scrutiny is essential for determining whether a given issue is genuinely a crisis or not.

1. The natural environment is typically spoken of in all-encompassing terms. It is often referred to as 'our environment', or 'our nature'.

In reality, an untold number of natural environments and habitats exist. Urban areas have their city parks, botanical gardens, and estate gardens. Beyond cities and towns, there are grasslands, savannas, wetlands, rivers, streams, ponds, lakes, tropical forests, deserts, tundras, alpine, estuaries, seas, oceans, coral reefs, and more.

Whether a crisis exists in any of the mentioned environmental categories would depend on the specific country or locality under assessment. To determine the status of any particular habitat, its conditions would have to be analysed separately. The idea that *the environment* is a singular universal concept is simply a mind construct – a sort of chimera that disappears when approached with critical thinking.

There are indeed many *local* environmental crises, but none of them encompass the entire globe all at once. On the contrary, vast areas on the planet boast well-maintained or even pristine conditions due to nations with commendable environmental track records. Moreover, many natural habitats are flourishing in areas with limited human activity, although it is acknowledged that even these places are experiencing a decline in numbers.

Contrary to the mainstream perception that all natural environments are universally *in an acute crisis*, the reality is quite different, despite the severe negative impacts of industrialisation over the last 150 years. The point being made here is that *crises*, wherever they exist, can be effectively addressed only in a *local context* by individuals who possess a genuine love for their own environments coupled with local expertise.

2. Similarly, **the climate** is often spoken of in singular terms, as if there is only *one climate* (often referred to as 'our climate'). However, *the same reality check* could be applied to the subject by thoroughly *thinking it through*.

There are diverse climates such as city climates, coastal climates, mountain climates, valley climates, desert climates, oceanic climates, island climates, jungle climates, and more. Many of them encompass *microclimates*. For example, no continent maintains the same climate everywhere. Similarly, no valley, mountain, or island exhibits a universally consistent climate. The climatic conditions of islands, for instance, often differ significantly from their inland or mountainous areas and coastal regions. Likewise, large cities feature a range of warmer and cooler areas within their boundaries.

The idea of *Earth* having *one climate* stems from global thinking on climate matters. Climate and environment are frequently conflated, but they are *distinct categories* that require *separate analyses*, despite some natural overlap. This brings us to the contentious question of whether there is a *global climate crisis*.

Discussion – Rome Was Flourishing:

Many people are under the impression that *climate change* is the biggest threat to humanity. Yet, few pause to consider why, despite the absence of cars, planes, or industries causing massive carbon emissions during the Roman Empire (as is the case in our era), temperatures were generally *higher* back then.³⁻⁵ Moreover, Rome was *flourishing*.^{5,6}

Furthermore, carbon dioxide levels in the Earth's atmosphere were also higher during that period.⁷ The decline of the Roman Empire coincided with a subsequent drop in overall

temperatures, suggesting a cyclic pattern of empires rising and falling in conjunction with temperature fluctuations.^{6,8-11} The timelines are so extensive that they are often *imperceptible* to the average observer who doesn't take the time to study historical climate cycles.

The cycle shifts have occurred roughly on schedule whether CO2 levels were high or low. Based on this 1,500-year cycle, the Earth is about 150 years into a moderate Modern Warming that will last for centuries longer. It will essentially restore the fine climate of the Medieval Climate Optimum (Unstoppable Global Warming – Every 1,500 years).¹²

Further Discussion:

People *know what they know* because of what is presented to them, not because of what they verify for themselves. They choose to believe what they are told because that simplifies their lives. It allows them to participate in *social activities* such as environmental campaigns and climate activism. Present-day environmentalism and scientism are, for all intents and purposes, *consensus-driven ideological movements*, not necessarily set on paths of truth. For them, *the science is settled* on many issues.

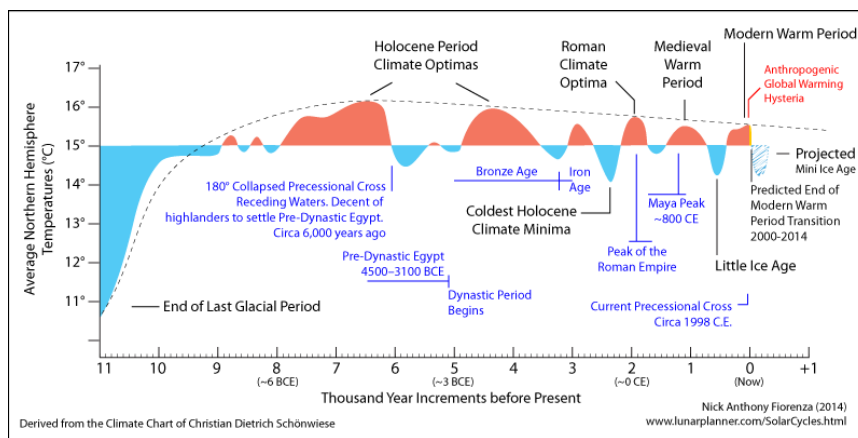


Fig. 4: Average Northern Hemisphere Temperatures³⁹

Beginning an independent fact-finding mission on climate issues, a crucial insight is that the further one delves into historical records of worldwide temperatures, the more apparent it becomes that they were higher than today during specific past stages in history. This was the case during the height of the Egyptian, Maya, and Roman Empires.⁹ In sum, the Earth's fluctuations in temperatures and carbon dioxide are long-term, cyclic phenomena that are influenced by a range of factors not caused by humans,¹³ with the impacts of human activities considered marginal.¹⁴⁻¹⁶

When venturing *off the beaten (climate) track*, intrepid *trekkers* may quickly encounter several anomalies supported by real data that diverge from consensus-based views. Suffice to say that as the *information mountaineer* ascends to higher altitudes of understanding, the idea of a *crisis* steadily dissipates with each information-milestone reached.¹⁷⁻²²

3. **The population** is yet another subject that regularly suffers from a *lack of differentiation*. It merits extra attention for reasons that will be pointed out.

In reports and discussions about global crises, human inhabitants of Earth are commonly referred to as 'our population' (meaning the global population), or 'our civilisation'. Nevertheless, there are almost 200 *countries* in the world, each with varying population numbers, population densities, fertility rates, consumption levels, and life expectancies, many of them constituting *distinct* civilisation models.

That the human race constitutes *one species* is not in doubt, but it's a *very differentiated one*. Thinking of humanity as a *single collective* is a mental construct that doesn't hold much water when interrogated critically.

Humanity could be considered a *collective* from philosophical or spiritual standpoints (this writer employs the term liberally in that sense as well). However, in practical terms, various components of humanity give rise to uniquely different cultures, civilisations, and

communities. This is why *genuine diversity* persists in the world, despite the widespread standardisation and ubiquitous *consumer culture* brought about by *decades-long* globalisation. One only has to travel extensively to know this to be true.

Discussion – Population Matters:

Some counties are *underpopulated* while others are *overpopulated*. Nevertheless, a prevailing and widespread belief is that there are too many people in the world, leading many to conclude that there is a worldwide overpopulation crisis. This assumption often 'logically' leads to the determination that the world's population should somehow be reduced. This stands out as a clear example of how *collective presumptions* can arise from *mindless groupthink*.

How many citizens take the time to learn about population growth and decline factors on a *country-by-country basis*? The answer is that very few do so because, generally speaking, individuals tend to be lethargic thinkers when acting *independently* but become highly motivated 'thinkers' when part of a *collective*. Going with the flow of mainstream thought (also known as 'common knowledge') is the easiest path to take, as it involves little risk and avoids standing out from the crowd.

The consequence of not thoroughly considering population matters is that all nations are categorically grouped under the same overpopulation banner without affording them a say in the matter. Similar to climate and environmental issues, overpopulation is primarily a preoccupation of the *developed world* projected onto the rest of the world. As elaborated before, this stems mainly from centralised thinking.

The truth is that many countries have *low population densities*²³ combined with sufficient resources and food production capacities, making them relatively self-sufficient when there are few outside interventions. Similar to environmental issues, understanding the population status of any single country requires studying it *in isolation* from other nations. Attention must also be paid to the unique local and regional complexities, given the numerous variables at play.

It could be speculated that the implication of having to weigh up *real* population factors in each location separately might, apart from being a lot of work, show that overpopulation is only a problem in *some places*. One possible ramification may be that affluent countries could count among them. Consumption rates per capita are usually much higher in wealthier nations – a data set that mainstream analysts might prefer to sidestep, resulting in an eagerness to frame overpopulation as a *global problem*.

Further Discussion:

The answer to anyone who talks about the surplus population is to ask him whether he is the surplus population; or if he is not, how he knows he is not (*GK Chesterton*).²⁴

A notable irony, as pointed out by critical thinkers, is that individuals who advocate for a reduction in the world's population often fail to include themselves in the equation. When addressing overpopulation, it frequently appears to be a problem attributed to *people far away*.

The most interesting thing is that when all the above points are ignored and one looks at *global* fertility rates, they have been *collapsing* across virtually all metrics since the 1950s.^{25,26}

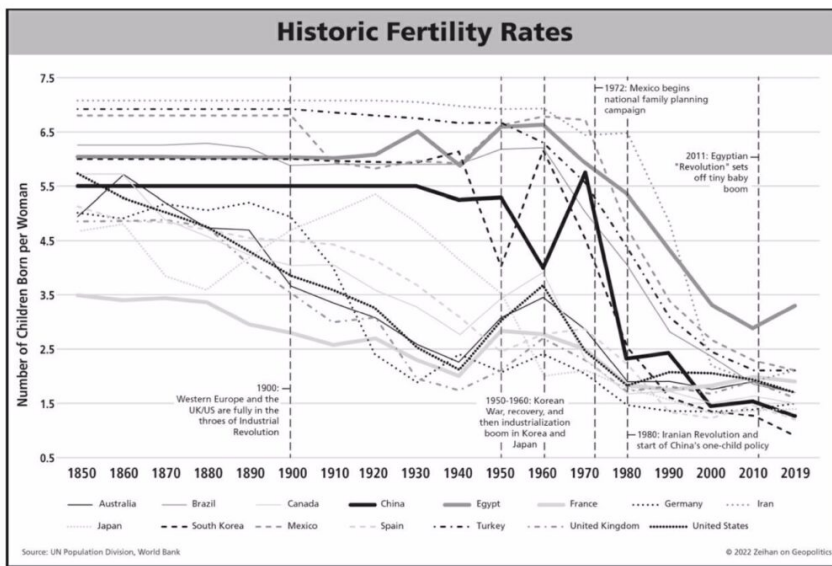


Fig. 3: Population Chart – Number of Children Born Per Woman ²⁷

Ironically, a recent report by the *Club of Rome* titled 'Earth for All' confirms this. The report acknowledges that population growth has been declining in the majority of nations and admits that the problem is not as big as once presumed.

So, when will the population double again to 16 billion? It will not. It will not even get close to this number. In short, the good news is that the "population bomb" that many feared has been defused. The last forty years has seen a huge change in demographics. The growth rate peaked in the sixties and has been falling steadily since (Earth for All: A Survival Guide for Humanity).²⁸

The mainstream seems to have *not gotten the memo*, so they say, probably because few citizens read reports, including those intended for the mainstream. That said, it is quite likely that many people would actually be reluctant to let go of the global overpopulation idea because it serves as a popular talking point during social interactions that everybody can 'agree upon' because there is already social consensus on the matter.

In actuality, one of the significant challenges posed by declining fertility rates is the reduction in the number of people available for the workforce.²⁹ This often leads to governments having to resort to immigration policies³⁰ to compensate for the lack of working-age people, resulting in a number of adverse social issues and related controversies.

4. Food production is a topic that has received similar treatment of late, with discussions often framing it as 'our food production'. However, countries, regions, and continents significantly differ in how they manage their agricultural systems and food processing. Farming methods, soil quality, and the use of fertilisers vary greatly across the globe, even though commercial farming is implemented in many places.

Furthermore, local communities continue to preserve and maintain their cultural or religious practices with regards to their traditional food cultivation and production processes. However, there are indeed *local* food related crises in a number of separate locations in the world, but *none of them encompass the entire globe* (just as with the other crises already covered).

Since food production does not happen *in one central place* from which food is distributed *globally*, the notion of a global food production crisis is not only unconvincing but also far-fetched, particularly when we *think it through*. It sounds quite plausible at first, especially when one is already convinced that all sectors are in a crisis.

Crises Creation and Mass Neuroses

The continual *creation of crises* through global thinking leads to centralised and collectivised conceptual frameworks that, upon objective analyses, are mostly chimeras and mirages. Thinking globally all the time can result in *muddled thinking*, contributing to what could be

considered a crisis in thinking. Hence, global thinking is part and parcel of a *global crisis in thinking*.

A *polycrisis*³¹ or a *metacrisis*³² is discussed in some collectives, but these concepts often arise from excessively removing the boundaries between various *assumed* crises. When everything is continuously perceived as *an emergency*, it can result in a *collective neurosis*.

Mentally amalgamating all perceived crises conceptually into one all-encompassing *mega-crisis* can create an imagined *monster-threat* that looms so large it is bound to *devour* the human collective entirely. Simultaneously, a sense of powerlessness may prevail, as the threat appears to be *omnipresent*, distributed everywhere but nowhere in particular.

Cultivating Differentiated Perspectives

Centralised mindsets frame all of the world's *local issues* as universal problems that should be managed centrally, preferably through global policymaking. Such thinking leads to the mental ownership of the entire world's problems due to discounting boundaries between nations, countries, and continents, with the prolific use of the word 'our' being a case in point.

Conversely, when the mental constructs of 'our environment', 'our climate', 'our population', and 'our food production' are clearly defined within their applicable categories and local contexts, the term '*our*' literally only pertains to the villages, towns, cities, counties, provinces, or countries that we are in.

Should the word 'our' reclaim its proper meaning in the minds of *thinkers*, anything beyond our local environments would then turn into '*their*' environments, climates, populations, food production systems, and so forth. The *global prism* through which local issues are viewed would then fall away, and a *proper perspective* would be regained.

It is a matter of refocusing one's attention on *real, tangible, identifiable* problems in *specific local environments*, as opposed to vague, difficult-to-pinpoint, unspecified problems everywhere. A natural drawback of the latter worldview is that when a problem is perceived as *universal*, there is very little one can do about it other than pontificate about it online or otherwise.

Where there *are* real crises, there are usually local governments, institutions, and people already in charge of resolving them. Environmental, climate, population, and food issues have always been *local, municipal, provincial, or national* in scope before being conceptually turned into *planetary issues* as a result of global thinking.

Returning to the original meaning of 'our', we find ourselves back in a position to do something about real problems. Any online activist can choose to step out of their abodes and *get their hands dirty* by doing useful environmental work *in their own backyards*, rather than being overly concerned with the entire world's environmental problems.

Caring for the Planet is a Natural Human Need

Many people have a natural desire to care for the environment, and this inclination is intrinsic to human nature. Wanting to support environmental protection campaigns is considered normal, and for many individuals, it would seem *counterintuitive* not to want to do so.

Supporting a variety of social causes has always given individuals a sense of extra purpose and meaning, as we all desire to feel that we are contributing something positive to the world. Unfortunately, such sentiments can also be taken advantage of. When people have a sense of wanting to care for the environment, they are easily impressed by *new initiatives* with vague outcomes.

Major blind spots persist within mainstream environmental consciousness movements as adherents to environmentalism frequently embrace new policy approaches thoughtlessly and vigorously promote them. Rarely are examples that have already been piloted as test cases properly evaluated. Consequently, perfectly well-meaning people at times end up unthinkingly supporting policy-driven proposals, resulting in *the opposite* of what they hypothetically campaign for.

Put differently, the commercialised nature of environmentalism gives rise to several social and ideological *bandwagon movements*, leading to a widespread obliviousness to the cause-

and-effect principles, resulting in activists inadvertently promoting actions contrary to what they believe they are campaigning against, potentially leading to the creation of *environmental destruction zones*.³³⁻³⁶

Global Power Imbalances and Centralised Mindsets (Revisited)

Global thinking undertakes the task of planning in advance for problems perceived to be of an international nature because centrally-based minds see the entire world as an extension of the centres or countries where the analyses are conducted.

The belief that centrally perceived problems would be equally valid in all localities is a general default position held by people who speak of global crises. This perspective is evident not only in analyses conducted by influential think tanks and work groups but also in the discussions and talks held by popular online pundits and bloggers, as well as by citizens engaging in debates about the issues of the day.

External or foreign views are not regularly entertained or sought out, which could be explained by the fact that *the needs of the peripheries* often run contrary to the needs of powerful centres and their inhabitants. Voices from the periphery often go unnoticed as they attempt to penetrate the walls of centrally located echo chambers, typically bouncing off silo walls and remaining unheard.

As a result, blanket coverage of standardised solutions for centrally perceived global issues are widely promoted, overlooking the unique localised needs and aspirations of people in a multitude of faraway places.

Decentralised Crisis Management

Global assessments often fall short in properly evaluating localised contexts due to centralisation biases and indifference to local contexts. Regional or localised crisis analysis, though, would shift the focus away from global perspectives, directing attention mainly toward local and regional issues.

Localised assessments conducted by local experts familiar with their own environments and with an affinity for their habitats are more intensive, comprehensive, specific, and accurate. Locals, drawing from their own trial-and-error experiences, have a deep understanding of the best remedies for their unique environments.

Locally devised solutions are small-scale and tailored to local particularities, taking into account what works and what doesn't. Issues and problems are addressed in accordance with local norms, customs, and practices, rather than applying generic one-size-fits-all solutions that may not be suitable for local conditions.

Two Types of Decentralisation

We are all products of our environments. People living within centralised frameworks may struggle to conceptualise anything beyond them. Even when contemplating *regionalism or localism* from a centralised perspective, it is often thought of as having to be managed and administered *centrally*. The result would be *centralised decentralisation*, essentially encapsulating the current form of the concept of '*multipolarity*'. *Real decentralisation* would involve a thorough decoupling from centrally managed systems, giving rise to *decentralised decentralisation*.

If several diverse countries were to join an expanding *union of nations*, intending to preserve their unique civilisation models, this process would still be a form of *centralisation*. Sooner or later, the outcome would mirror the existing structures. This structural aspect of centralisation has been discussed in previous chapters.

Central expectations for standardisation and universal compliance inevitably increase over time, as these are likely the original long-term objectives from the outset. Otherwise, the centralisation process would lose its purpose. Structurally, the trajectory can only lead in one direction – the opposite being decentralisation.

In practice, within the framework of increasing centralisation, *multipolarity* would inevitably result in the dilution and loss of depth for incorporated civilisations, despite stated objectives to the contrary. For example, all member states of the major *country groupings* on the world

stage (East *and* West) are presently engaged in ongoing standardisation processes in line with global centralisation trends.

The more developed countries within *unions of nations* are wholeheartedly committed to advancing globalisation, and *the eagerness* of peripheral nations to join *country blocs* continues to be observed. Furthermore, the majority of citizens in member states on both sides of the equation support the centralisation projects in which their nations participate. In simpler terms, most people still appear to *desire* centralisation.

To conclude this segment, there are two types of decentralisation: (a) *centralised decentralisation* and (b) *decentralised decentralisation*, and only one of them could be considered truly authentic. In the long run, *centralised decentralisation* will structurally yield to *decentralised decentralisation*.

Nations, cultures, and communities will eventually return to *more sovereignty and independence*, but first a *shift in the spirit of the nations* must take place. The duration of this transition is uncertain, but there are indications that turning points could be reached toward the end of this decade, as discussed in a chapter titled '[The Cyclic Reordering of Civilizations](#)'.

The Greatest Trek

The longer *the trek* through *new information*, the more individuals are confronted with unexpected yet undeniable facts that defy their old perspectives. Over time, this exposure leads to the development of a new awareness that grows into an expanded comprehension with greater depth. Once we have reached a certain number of peaks, it becomes inevitable to reflect upon the journey and gain a full realisation of where we have come from.

Upon reflection, we understand that the ascent to the peaks of understanding is a personal journey that no one else could have undertaken on our behalf. While reading about others' journeys and discoveries can offer signposts, each new pioneer must embark on their *own trek*, overcoming challenges and reaching their own milestones.

The climber who attains a higher understanding achieves this by forging a path that *bypasses* mainstream distractions and thinking. The most difficult part of such a path is that *the trekker* would have had to leave behind fellow travellers, even though they may have wished to bring them along. Higher altitudes are not for everyone, and that is to be expected.

For those who *prefer* higher grounds, the only way forward after reaching major peaks is to conquer additional *mountains of common knowledge*, ascending to even more *peaks of authentic truth*. *Shift Navigators* are thereby in a position to act as beacons, providing signposts for those who embark on similar journeys later (cf. [The Lights Along the Way](#)).

Serenity, Courage and Wisdom

God, give me grace to accept with serenity the things that cannot be changed, Courage to change the things which should be changed, and the Wisdom to distinguish the one from the other (Reinhold Niebuhr, The Serenity Prayer).³⁷

These essays are written for autonomous individuals with a sincere interest in fostering a positive future for the world. In the face of such enormous processes unfolding on *Earth*, it could be difficult to imagine how any *one person* would be able to effect positive change. However, according to Carl Gustav Jung, *individuated* persons are considered the most effective *change agents* within their nations.³⁸

It is therefore worthwhile to embark on a path of personal development and individuation in order to contribute perspectives based on a depth of understanding derived from personal experience, proactive study, targeted research, and deep contemplation. Additionally, a *Mystical Path* could provide an alternative route, leading to the arrival of a *New World Within* ahead of a *New World Without*.

By J.J. Montagnier

About the author: *J.J. Montagnier is an independent researcher and writer based in the Global South, at a mid-point between West and East. The views and opinions are those of the writer. (This content is made available for free as a public service and is not intended for commercial use).*

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Note: References for further reading are a necessary complementary feature due to essays having limited scope. Resources are carefully selected with the reader in mind based on their relevance for a deeper understanding. Readers are encouraged to access the referenced materials as needed.

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◆ [Activism](#), [Blind Spots](#), [Collection 4](#), [Crossroads Crises in Perspective](#), [Decentralization](#), [Environment](#), [Environmentalism](#), [Individuation](#), [Multipolarity](#), [Population](#), [Shift of the Ages](#)

← (1) The Bottleneck Ahead

2 thoughts on “(2) A Crisis in Thinking and The Way Out”


1.  Shoal
December 25, 2023 at 13:41

JJ, excellent post and one that inspired me to a discussion I emailed to you. I appreciate your inspiration because recently I have not felt very intellectual. I have been focused on the homestead and my permaculture systems.

I feel that I am a shift navigator and hope those I touch will be the future remnants. Your message is one that is vital and unfortunately not mainstream enough.

Merry Christmas
shoal

↩ Reply

A.  Energy Shifts Post author
December 26, 2023 at 12:00

Shoal, I always appreciate the feedback. I would say that you qualify as a quintessential shift navigator and one of the few people who are so practically and consciously involved through your REAL (authentic) Green Adaption philosophy as opposed to all the fake 'greenism' out there. The current remnant who are guiding the future remnant (you being one of them) are not mainstream because it's an alternative path, but hopefully some of the prospective future remnant will stumble across our paths in their search for answers, insights, approaches and/or solutions.

I hope you've had a good Christmas and wishing you a good end of the year.
J.J.

↩ Reply

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